

Crescent

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Crescent Editorial Policy

Crescent strives to maintain an open forum for the discussion of issues of concern to the community of GFC. Your letters are welcome and will be printed as space allows. We reserve the right to edit all letters to meet space limits.

All letters to the editor, editorials, and bylined articles, are the opinions of the individual writers and not necessarily the opinions of the staff of Crescent, the Associated Student Community or the Administration of George Fox College.

Crescent is published bi-weekly during the school year, excluding term breaks. Crescent is paid for and published by the students of George Fox College. ■

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Editorial

Workers Together... in Him.

The Administration.

What do we do with them, anyway? What do **you** do? Do you fear them? Respect them? Conspire against? Give into? Ignore?

In the four years that I have been a student here I have struggled with this. I have discovered that the majority of the students and faculty here respond to the Administration in one of two ways.

The first response is one of constant struggle with the Administration and "the powers that be." The Administration is seen as a benevolent Big Brother striving to keep us safe from harm — harmful ideas, influences, and ideologies, even ourselves — if we will only submit. The result is often mutual distrust, dislike, and non-cooperation.

The second response is that of unquestioning acceptance of the Administration as "the authority placed over us." Persons in this group ask no questions, expect no answers, and accept no responsibility.

Both of these attitudes are wrong.

First of all, the Administration is not a thing. Not a monolithic Big Daddy. It's people. People like David LeShana, Bill Green, Gene Habecker, and Maurice Chandler. (See the difference already, when we begin to use the names of people rather than things?)

The people who run George Fox College share a common concern with students and faculty that GFC be a place where Christ is honored, and where students are equipped with the tools they need to enable them to play a meaningful role in our society. We have been called to be "workers together"

— toward that common goal. We should not be workers apart, fighting, misunderstanding, and hindering one another — and we are not to be workers under or over each other, "lording it over one another as the heathen do."

However, if we are truly to be workers together we must accept two responsibilities: prayer and accountability. We must pray for one another constantly. Have you ever prayed that God would lead Don Millage to continue in proper stewardship of the Lord's money? Do you, Maurice Chandler, Gene Habecker, ever pray that God would heal the real apathy that has gripped our student community?

And we must hold each other accountable. For if we really are workers together, not only must we support one another, but we must correct our fellow workers when we see them straying from our common goal.

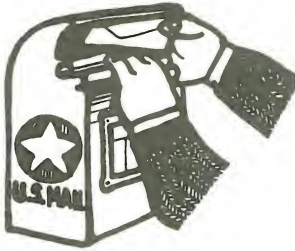
I believe that Dr. LeShana shares this concept and concern. His efforts at placing students on the important decision-making and policy-making committees here at Fox prove that he has a genuine concern to see students have an active role in shaping the forces that shape their lives for the four years they are here.

I would like to urge Dr. LeShana to carry that concern to the Board of Trustees and encourage them to appoint two student representatives as ex officio members of the Board of Trustees. In this way we could further the idea of working together and at the same time give the Trustees first-hand knowledge of student life and opinion. ■

R.D.C.



Letters:



Concern For Own Spiritual Apathy

To the Editor:

I'm concerned about the spiritual apathy prevalent on campus. This really hit me at vacation time when I realized I'd become a lukewarm Christian. I had just kind of walked along thinking everything was fine because everyone else seemed to be doing okay. I looked to others for my spiritual strength instead of the Lord.

Even though there is spiritual emphasis in Chapel, Collegiate Challenge and Discipleship groups, there is little opportunity for intimate fellowship and in depth Bible study. This is what gets my needs out front — not listening to sermons or hearing challenges that I can't react to verbally. In the small group it is easier to open up and get opinions, advice, prayer — whatever. Also I can get to know people better.

I think others have a need for such fellowship. That is why I've

tried to get a Bible study started. We are meeting on Tuesday nights at 9:00 in the women's lounge at Edwards. We invite any other girls who would be interested to please come check it out. We can all learn from each other.

I'd like to encourage everyone to get involved in a Bible study. If you don't have one in your dorm or apartment, start one. I think it can really help meet needs spiritually, mentally and physically.

Think about it.

In His Name,
Julie Hutchins



Wrong Paragraph Cut From Article

Dear Editor:

Thank you for publishing my article on "Which Bible Should We Use." I wish it had been possible to have included the listing of the modern versions, with their initials. Unfortunately, space considerations trimmed out this paragraph. Maybe they could appear in Letters to the Editor.

Sincerely,
Arthur O. Roberts
Professor of Philosophy
& Religion

FRANKLY SPEAKINGby phil frank

DUE TO OVERENROLLMENT,
IT WILL BE NECESSARY
TO ELIMINATE SOME
STUDENTS..



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Today's English
Version (TEV)

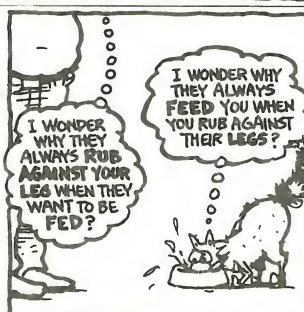
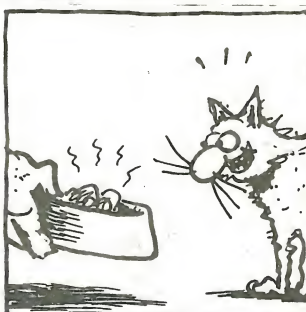
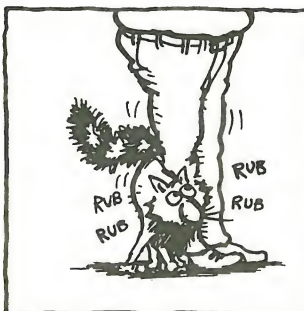
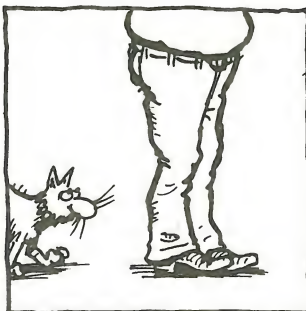
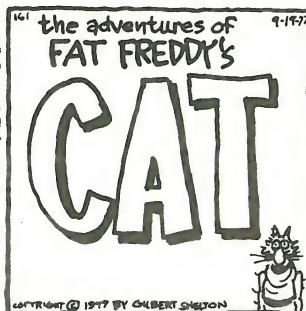
New International
Version (NIV)

Revised Standard
Version (RSV)

Jerusalem Bible
(JER)

New English Bible
(NEB)

New American
Standard Version
(NASV)



CREATION CHOSEN FOR MINI-TERM

Students have chosen Creation for the Miniterm subject this year. Last term 229 students responded to a survey that asked them to rank six possible topics by choice and to indicate whether they would attend that topic.

Topics were Creation, Africa, the Christian and the Arts, Mental Health, New Call to Peacemaking and Values.

Africa received the lowest response and New Call to Peacemaking the second highest. ■

Christian College News :

by Christian College News Service

WASHINGTON, D.C. (CCNS) — **With fewer men enrolling in college today than during the Vietnam War era**, the proportion of men 18 to 21 years old completing some college has dropped off in recent years, according to the U.S. Bureau of the Census.

"Many apparently attended college during the 1960s to take advantage of draft deferments, and others who entered the Armed Forces returned to college in the 1970s to take advantage of GI Bill benefits," a Census Bureau spokesman said by way of explanation.

LOOKOUT MOUNTAIN, Tenn. (CCNS) — **Covenant College said No; and the government said Okay** when the latter told the former to remove or change a library dedicatory plaque containing the phrase, "in the name of and for the sake of Jesus Christ."

Partially built with federal funds, the library was visited last summer by an official of the Atlanta office of the U.S. Office of Education, who deemed the phrase sectarian and thus violative of government regulations.

When the college stood fast in its objection, the official stood corrected and removed the stricture.

NORTHFIELD, Minn. (CCNS) — **"I crossed the ethical line," John Dean told St. Olaf College students** in a talk here recounting his years as counsel to former President Nixon.

"The reason I crossed the line," he explained, "is because I wanted to make it, I wanted to get ahead, and I never stopped to consider the price I would pay."

However, he later said he knew that "someday" he would have to "answer" for his "actions." He spent four months in jail as a consequence of his involvement in the infamous Watergate cover-up.

LaCANADA, Calif. (CCNS) — **Students majoring or minoring in journalism or communications** and planning a career in religious journalism are being invited to apply for one of two \$500 "Mel Larson Journalism Scholarships," awarded annually.

The scholarships are offered by Evangelical Press Association here, whose EP News Service provides a weekly round-up of significant religious news to more than 300 Christian periodicals with 12 million total circulation.

Application forms (which must be submitted by March 1, 1978) may be obtained by writing to Evangelical Press Association, Box 707, LaCanada, CA 91011.

SANTA BARBARA, Calif. (CCNS) — **A Westmont College philosophy professor, citing "intellectual inadequacies of evangelicalism,"** has announced his intention to resign from the Westmont faculty next May, and he may end his teaching career as well.

Associate Professor J. Randall Springer, who has taught at Westmont five years, charged that many fellow faculty members do not examine their faith critically, THE HORIZON student newspaper reported.

"The more I see this discrepancy between the dogmatism of evangelical theology and the inadequacies of its apologetics, the more I see how views are culturally determined, the less comfortable I can feel in saying that I believe in a strongly dogmatic theology," he said. ■

Eleven Fox Students Named to Who's Who

Eleven George Fox students, seven from Oregon, will be listed in the 1977-78 edition of "Who's Who Among Students in American Universities and Colleges."

The students, all seniors, were selected on the basis of academic achievement, leadership on campus, and activities on and off campus. They were chosen by the campus Student Affairs Committee, composed of faculty members and students.

Oregon students chosen for the national honors volume, now in its 45th year, are Sandi Brown Olmstead, a history major from Nehalem; Jon Chandler, a religion/communication arts major from Culver; Sue Varce Burson, a Christian ministries major from Oregon City; Greg Enns, a Christian ministries/communication arts major from Albany; Carolyn Lamm, a psychology/sociology major from Roseburg; and Claudia Vick, a psychology/Christian ministries major from Milwaukie.

Others selected are Paul Cozens, an interdisciplinary major from Seattle; Stephen Duke, a biology major from Madera, California; and Craig McIndoo, a communication arts major from Caldwell, Idaho.

The eleventh student, under the Federal Family Rights and Privacy Act, has declined to have any information released to the public. ■

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Crescent Interview

CRESCENT: What is "The New Call to Peacemaking"?

Norval: The New Call to Peacemaking is a three-denominational, two-year effort to find a positive approach to the problem of violence. The purpose is to look for peacemaking approaches that would be creative, practical, contemporary, that would be spiritually sound and Biblically-based, so as to attract as wide as possible participation.

CRESCENT: What has been your involvement?

Norval: Well, the concern originated with me about 1972, when I began to reassess my own position on peacemaking and realized that I was not totally content with all the things that I saw happening in the name of peace, especially the protest of negative things. I felt that the peacemaking efforts of our Yearly Meeting, which consisted mainly of our young men being conscientious objectors and Yearly Meeting's personal counseling (with) them about how to take a C.O. stand . . . (were) just a part of what should constitute our peace testimony. We were living in a day when war was very unpopular and pacifism was very much on the minds of people; the war was not getting us anywhere and was a frustrating experience for both sides; all-out nuclear war is completely untenable. I had been in conferences and knew that the people in Washington were desperately searching for solutions to the problems of nuclear build-up. So I felt if the Gospel, if the church of Jesus Christ ever had anything to say to the world in the turmoil over problems of violence, now was the time for us to say it.

At the Dallas Pastor's Conference a couple years ago we decided that it was too big to be just a Friends effort, and we invited the Brethren and the Mennonites to participate with us and they have responded very warmly, so it's an effort of all Brethren, Friends, and Mennonites of all stripes and it's gained considerable momentum.

Norval Hadley

THE NEW CALL TO PEACEMAKING

CRESCENT: What are some of the practical sides of New Call to Peacemaking? How do we go about implementing it from an ideal to a reality?

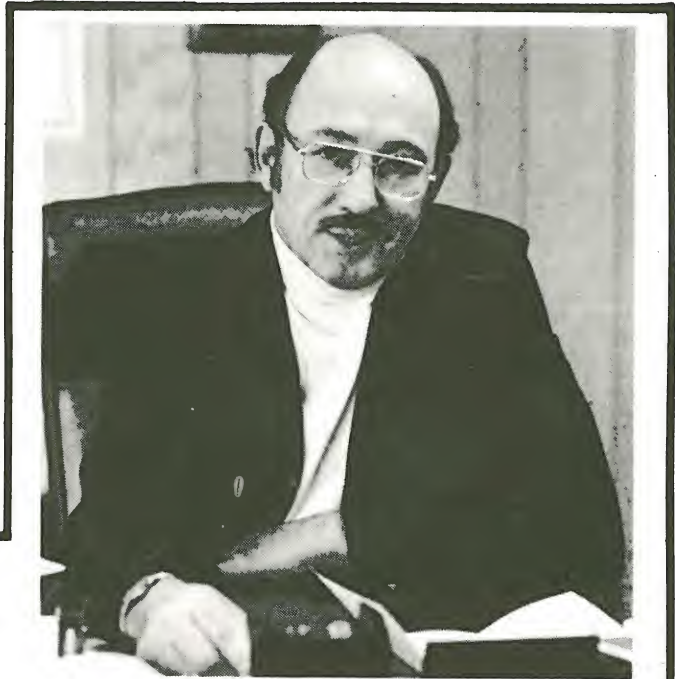
Norval: Well, this has been a concern from the beginning. I have been saying to the leaders from the three denominations, who meet two or three times a year in the Central Planning Committee, that we dare not come to the end of the two-year effort, when we will meet together for a national conference in Green Lake, Wisconsin, October 5 to 8, 1978, . . . with ideas from the tops of (our) heads.

So we have appointed three task forces, with the best thinkers we can find in our three denominations. One task force is doing work on the biblical basis for peacemaking, another (is working) on peacemaking lifestyle, and the third on building institutions of peace.

So, at the present time, the practical approach to the effort, especially from the local level, should be in feeding ideas into the regional representatives. Ralph Beebe is one appointed by our Yearly Meeting in Newberg. Fred Gregory is another.

CRESCENT: What about the opposition that is coming, saying that it is not concerned with evangelism, and that we should be more concerned with evangelism and less about this type of "social" concern?

Norval: Well, I haven't heard that opposition, but it's true, it's not an evangelistic effort: this is a peacemaking effort. It does originate, and I think most people know it originates, from the evangelical section of the church, and it is openly and unashamedly based on biblical principles. . . . No, it's not an evangelistic thrust, though I have no question that thinking people will be attracted to the Friends church because they see that we are making so much sense on an important world issue. But it is primarily a concern to respond to the call of Scripture to be peacemakers.



CRESCENT: What are your feelings toward people who are withholding a portion of their income tax, putting it into a trust fund, or donating it to peace organizations — the percentage that would otherwise go to military spending?

Norval: Well, I think that these people are to be commended. They take some risks. . . . I'm very interested in the World Peace Tax Fund, which proposes a channel by which we can do this. That legislation apparently is starved for lack of support, and lack of education, I guess. We need to do a better job of . . . (telling) people what the World Peace Tax Fund is trying to do.

I feel that when we get through with the Green Lake Conference, we will have made a responsible stand together on . . . these things. . . . There are over half a million of us in the three denominations, and we will have public statements that I am sure will influence millions more.

And if we all decided we ought to withhold our tax, I think it might make a difference. I'm not saying that we will at this point, because there are people wiser than I am that know all the ramifications, but we will probably . . . lend strong support to legislation, like the World Peace Tax Fund. ■

Showing Others T

Do you ever get the urge to put some of your day into helping someone who needs it? Wouldn't a game of checkers or chess be a good study break? Or how about a bowling party or field trip? These are just a few of the activities possible for persons interested in volunteering their time to work with elderly residents at Newberg's three nursing homes.

Friendsview Manor, Chehalem Care Center and Newberg Care Home are all looking for volunteers who are willing to share themselves with others. Each home has established an activities program which includes group picnics, outings, crafts, games and numerous other activities — and to carry out these programs, staff members can always use volunteer help.

Friendsview Manor's Infirmary has about 30 residents ranging in age from 65 to 99. Many of these persons can no longer see well and would love to have someone read to them or help them write letters. Volunteers who are artistically-inclined could offer to lead a craft project, or practice their sketching by having residents pose for them.

Sixty-eight people live at Chehalem Care Center and 60 at Newberg Care Home. At both homes, as at the Manor, there are many opportunities for students to give of themselves. Volunteers may help edit a monthly newspaper, lead a sing-along or Bible study, organize an exercise class, or simply be a friend to a lonely person.

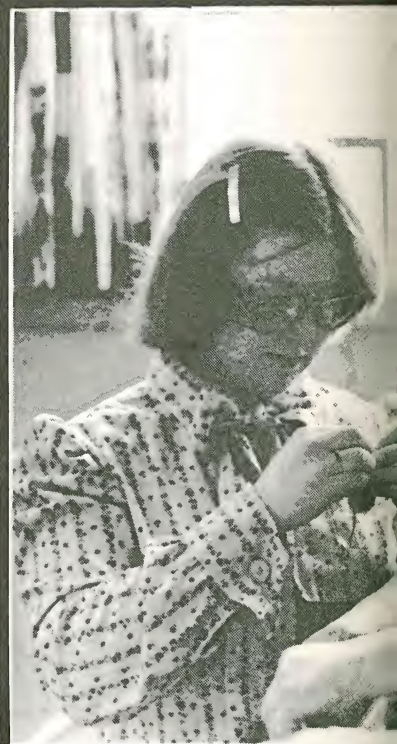
Whether volunteers come at a regular, specified time each week or simply drop in from time to time between classes, they are always welcome. A volunteer may choose to take on one or two residents as a special project or just "make the rounds".

If you would be interested in this form of service, you can contact the activity directors at the following phone numbers:

Friendsview Manor: Marcia Hadley — 538-3144 (317)

Chehalem care Center: Peggy Keele — 538-2108

Newberg Care Home: John Lamoreau — 538-9436. ■



neir Love:

To Love and To Heal

by Gregg T. Lamm

Our friendship, which was to grow despite the difference in our ages, began one Sunday morning when I noticed a small elderly woman sitting alone during our early church service. She sat quietly, her head bowed as if in prayer. Who was she, I wondered, this little woman in the third row? I watched her struggle to stand with the rest of the congregation, searching for the passages of Scripture, and I noted her attitude of reverence. I wanted to meet her, but as the service ended she slipped out unseen. I wondered if I would ever see her again.

Three weeks passed and my thoughts about the lady I had seen that morning faded away. Then on the fourth Sunday something made her come to mind again, and I began to wonder what had become of her. I asked around until I found someone who knew her address, and set out to meet her.

She lived not far from the church in a small, unpainted house. The picket fence was weathered and crooked, the yard unkept. I stopped apprehensively at the door, as I was not sure if she had even seen me that Sunday at church. But something inside prompted me to go ahead.

I rapped twice loudly, waited, and just as I turned to leave, the door creaked open slowly, a head coming out just far enough to see who the caller was. After a moment of puzzled hesitation, her whisper of a voice invited me in. The uneasiness of our sudden acquaintance was soon broken as she served nut bread and tea. Soon we were busy talking, I wanting to know of her long life and the adventures it had held, and she seeking my youthful ideas on life and what I wanted to do with mine.

I shared with her about my relationship with God, and how, through my submission, He had changed my life. She sat quietly as I talked, but I sensed she was listening eagerly. I asked her gently if she had ever made a commitment of her own to Jesus Christ.

Her answer, so clear in my mind, was one I shall never forget. She said that all her life she had been alone: no husband, no children, no friends. At times she had lashed out at God, blaming Him for her emptiness. We talked some more, and that afternoon, for the first time in her eighty-four years, she accepted Jesus Christ as her Saviour.

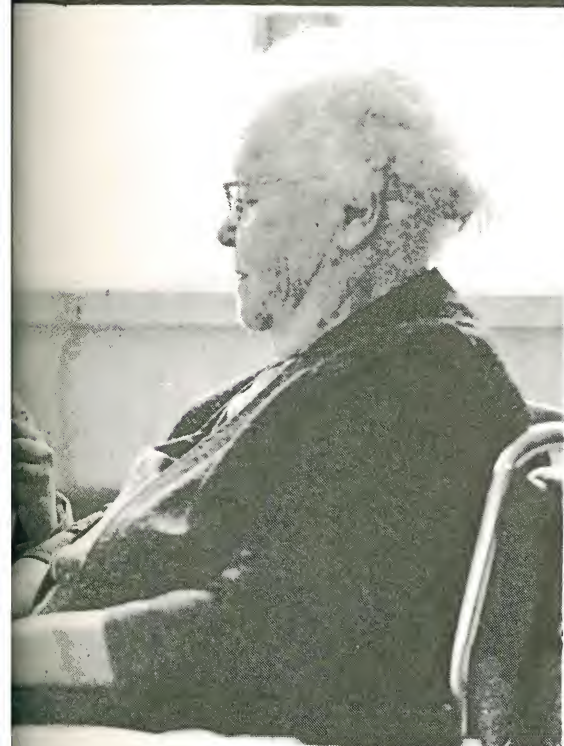
As the summer continued our relationship grew deep in love and caring for one another. I repaired and painted her crooked fence, and with weekly care her lawn became neat in appearance. She in return had me to dinner once a week, for my parents were gone for the summer and I was my own chef.

I began to notice a gradual healing of her once-bitter attitudes, and an ever-deepening love for God. She attended church when possible, but when she couldn't, I would bring her a tape of the morning service.

One day after work I went over to mow her lawn. The doors were locked and she was nowhere to be seen. I thought she might have gone to the market, but following the Lord's gentle nudging, I asked the neighbors if they had seen her. They told me that she had suffered a heart attack early that morning and had been taken to the hospital.

I hurried to the hospital immediately, and learned from her doctor that she was sleeping peacefully, but was not expected to live long. There was nothing that could be done.

Her room was dark, and I turned on a small table lamp. She lay very still, her breathing shallow. I began to pray. She awoke, and looked in my eyes; we both knew this would be the last time. As I walked out of the room, and turned to wave good-bye, I saw tears rolling down her face, and felt them streaming down my own. I know that my Lord and I had truly held each other's hands, and watched a miracle.



Fine Arts

Marcel Marceau in Portland Feb. 12

Marcel Marceau, universally acclaimed as the world's greatest living pantomimist, will return to the stage of the Portland Civic Auditorium on Sunday, February 12 for one performance only at 8:00 p.m. His appearance will be under the sponsorship of Celebrity Attractions.

The fabulous French artist has captured the laughter and tears of people all over the world without a single word. Born in Strasbourg, France, Marceau's interest in the art of mime began at an early age, when he would imitate by gestures anything visible or invisible in his environment that fired his imagination. He was devoted to such silent screen artists as Charles Chaplin, Buster Keaton, Harry Langdon, Stan Laurel and Oliver Hardy, and his admiration for



these great actors inspired him to pursue the art of silence as his profession.

One of Marceau's most fascinating creations is his alter-ego "Bip", with white-painted face, striped pull-over, tight trousers and battered hat topped with a trembling flower. "Bip", whether as a butterfly-hunter, lion-tamer, professor of botany, skater or guest at a party, is the silent witness of all men, struggling against one handicap or another, with joy or sorrow as their daily companion.

Tickets for the Feb. 12th performance of Marcel Marceau, priced at \$8.00, \$7.00 and \$6.00, are on sale now at Celebrity Attractions, 1010 S.W. Morrison, Portland, Or. 97205. ■

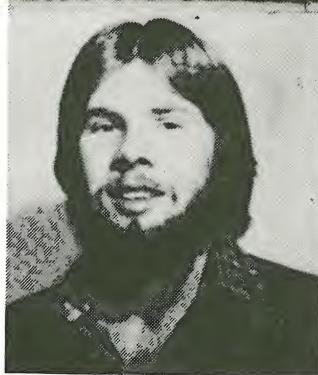
Pilgrim's Progress

George Fox College's Music Theatre presented Ted Nichols' musical arrangement of **Pilgrim's Progress** last weekend in Wood-Mar Auditorium.

Music Theatre is taught by Dr. Dennis Hagen, who conducted the orchestra for the production.

The cast was rehearsed by student directors Lon Thornburg and Debbie Dominy.

In the musical, Pilgrim, played by Wes Oden, was beset by evil influences such as **Worldly Wise**, Laura Huffman; **Superstition**, Diane Dayton; and **Immorality**, Lon Thornburg. ■



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Randy Eichenberger



Quaker Heritage Week

Northwest Friends pastors, teachers and students will re-examine their Quaker heritage in a four-day conference starting tomorrow (Jan. 18) here at George Fox College.

The second Quaker Heritage Week conference is being sponsored by the Northwest Yearly Meeting of Friends Church in cooperation with the college.

"Changing times require a new look at the sources from which we have come," says Arthur O. Roberts, religion professor. "The Friends Church is re-examining its heritage in many ways; this conference provides one such opportunity."

Among guest speakers at the conference will be Jack Kirk, pastor of the University

Friends Church, Wichita, Kansas. He is a frequent contributor to Friends' magazines and has had experience in retreat center ministries.

Also participating as speakers will be Kara Cole, Portland, an editorial executive and chairman of the stewardship board of the Northwest Yearly Meeting; John Braun, pastoral minister at Friends Memorial Church, Seattle, and a member of the Northwest Yearly Meeting delegation to "New Call to Peacemaking"; Tom Head, professor of economics at George Fox College; Howard Macy, associate pastor of the Portland Reedwood Friends Church and director of its center for Christian Studies; Fred Gregory, minister of Christian Service at Reedwood Friends. ■

Student Exchange Program

Have you ever wished you could visit another college for a term, just to see what it's like?

George Fox College participates in a Christian College Consortium which provides students with the opportunity to spend one term in any of the other 13 Consortium schools.

The Student Exchange Program allows students to take advantage of special programs and classes at other colleges which are not offered at the school they are attending.

It also provides the opportunity to make new friends, travel, and gain new perspectives.

Participating students pay the fees set by the college they visit. However, payments are made to their home institution, which will, in turn, pay the host college.

This experience is normally limited to the junior year, or the first term of the senior year.

Four George Fox students visited Consortium schools fall term.

Tim Ankeny, junior, attended Malone College in Canton, Ohio. Senior Scott Ankeny chose Messiah College in Grantham, Pennsylvania; Susan Brown, junior, attended Seattle Pacific; and sophomore Dean Friesen went to Westmont College in Santa Barbara, California.

Tim Ankeny says that he took advantage of the Student Visitor Program for "a change of pace." He says that his insights and perspectives were increased.

George Fox also has several students attending here from other Consortium members.

Gretchen Deans, a senior from Seattle Pacific University, says she came to George Fox "to obtain a different perspective of a small Christian college."

Joanne Wester, from Westmont College in Santa Barbara, California, is also attending George Fox College winter term.

Update:

Toccoa Falls

TOCCOA, Ga. (CCNS) — During a mid-December visit to the campus of Toccoa Falls Bible College, John R. Dellenback, president of the Christian College Consortium and Coalition, personally expressed the concern of the 34 coalition schools to Bible college officials.

The Georgia school was still recovering, physically and otherwise, from the flash flood Nov. 6 which claimed 39 lives, almost half of them children of faculty and staff members, after a dam near the campus broke during heavy rains, flooding a portion of the campus.

Seven colleges are known to have responded, including four reported in a Dec. 2 Christian College News Service story — Houghton, Houghton, N.Y.; George Fox, Newberg, Ore.; Messiah, Grantham, Pa.; and Westmont, Santa Barbara, Calif.

The news service was advised later that three other coalition colleges also expressed their concern in word and deed to the Bible College and families directly affected by the tragedy.

Perhaps the most dramatic response was that of Wheaton College in Illinois, where \$5,200 was raised in a campus radio station-sponsored telethon, a clothing drive was held, and 13 students spent three days on the campus here helping in clean-up operations. ■

Anyone interested in the Student Exchange Program may contact the Dean's office for applications and information. ■

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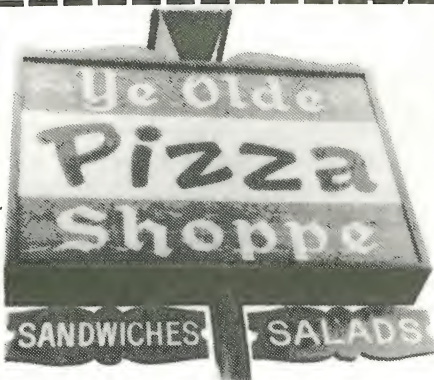
The basketball matchup Friday night (Jan. 13) between Portland State University and George Fox College was the first meeting of the schools by that name — but it wasn't the first time the college have met.

In January, 1948, Vanport College played Pacific College in a home-and-home series. Thirty years later those same colleges are now called Portland State and George Fox. George Fox changed its name in 1948 and Portland State in 1955. The Vikings are still that but the Quakers have become the Bruins, reverting to a name originally given the college teams. George Fox has stayed on the same campus, but Portland State is in its second home. ■

FERGUSON REXALL DRUGS

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Coach Sam Willard's Bruins found some new kindling and managed to keep the fire ignited for 40 minutes as they blazed by Western Baptist 87-82 Tuesday (Jan. 10) in Newberg.

Western's 6-7 center Mark Bradley hit a short shot over Paul Cozens with 3:22 left in the first half to bring the Warriors within three, 33-30. Before the half ended the Bruins picked up a pair of gift shots by Kirk Burgess, two jumpers and a free throw by Dave Adrian and two more from the field by Charles Upchurch to gain a 44-30 lead as Western failed to score.

With 6-1 guard Don Hiebenthal leading the way, Western did its best to extinguish the Bruin lead. Hiebenthal scored 24 points in the last 20 minutes, as Western closed to within four 84-80 with 35 seconds to play, but could get no closer. Gary Chenault hit two free shots to put the game away with 32 seconds showing on the clock. At the .03 mark the Warriors fouled Dave Adrian. He canned the second of his two free throws to end the scoring.

Dave led the Bruins with 28 points, 19 coming in the first half. Paul added 14, Gary had 13 and Kirk hit 10.

In earlier action the Bruins lost three in a row when they came back from Christmas break.

On Saturday (Jan. 7) Oregon College of Education held off George Fox 77-74 and the night before St. Martins knocked off the Bruins 82-75. In the first game of the New Year Linfield celebrated by clobbering their Newberg rivals 107-100.

In all three games the Bruins played too many minutes of uninspired basketball before they got fired up and tried to pull off a Trail Blazer type comeback.

Against OCE in the first half the Bruins managed only three free throws before Paul finally sank a tip-in at 13:25. The Bruins then outscored the Wolves 22-8 and managed to narrow the early 15 point deficit to a single point, 39-38, at the half.

Again in the second half GFC allowed OCE a sizeable lead, 53-40, before the Bruins started their comeback. With 2:11 to go Fox went ahead 72-71, but the Wolves fought off the Bruins for the win.

St. Martins was a similar experience. The Bruins cut a 13 point second half lead to five, but they could not find the Blazer magic.

In the Monday night game the Bruins were beaten by a Linfield team that shot .595 from the field, 50-84. Mark Wickman led the Wildcats with 41 points as he was red hot from the field sinking 20 of 27 attempts.

George Fox All-American candidate Paul Cozens led the Bruins with 31 points and 15 rebounds. Dave Adrian with 24 and Charles Upchurch with 15 also finished in double figures for GFC. ■



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Bruin Teams in Action

In the John Lewis Classic, Dec. 21-22, the Bruins, defending champions, struggled past Western Baptist 83-80 in the Thursday night consolation game. Earlier, in the Wednesday night opener, Seattle Pacific, tournament favorite and a NCAA Division II team, had slipped by the upset-minded Bruins, 79-74.

On Monday, Dec. 19, Eastern Oregon State College beat GFC for the first time in five years, 92-88 in overtime.

Both Fox and Western shot a high percentage from the field in the battle for third place at Willamette University. The Bruins shot .607, setting a new school record, and the Warriors, who outscored the Newberg five, fired at a .609 clip to win the accuracy battle. Western Baptist also outrebounded George Fox and sank two more field goals. The game was decided at the line, where GFC canned 9-10 and WB could only find the range on two of their six attempts.

Led by the hot shooting hand of Dave Adrian and the inspired defense of Kirk Burgess, Fox took a 43-38 half-time lead. Dave had 20 points at half-time, shooting 10-14 from the field, but Kirk had picked up four personals.

The second half started on a sour note when Kirk fouled out with 19:30 left. Dave's shooting hand cooled just a little in the second half, but he still managed to keep the net warm as he threw in 7-12.

George Fox got its last lead, 72-70, on a baseline jumper by Phil Barnhart with three and one-half minutes left. SPU then scored the next nine points and GFC's upset hopes became a bad dream.

Willamette won the tournament, upsetting Seattle Pacific 71-66. In other action George Fox lost to Eastern Oregon at La

Grande in overtime by four points, 92-88. Just three nights earlier, the Bruins had corralled the Mounties as they stampeded to a 104-74 win.

Holding a 41-33 half-time lead, GFC built a 13-point advantage, 58-45, five minutes into the second half. With 9:20 left, the Bruins were caught in the Eastern Oregon drought as the Mounties came from a seven point deficit, 66-59, to a one point lead, 69-

Clackamas Takes Bruin Women 51-46

George Fox women's basketball team ran out of time in its comeback attempt against Clackamas Community College as they were defeated 51-46 in the season opener for the Bruins.

Down 45-30 with 6:37 left in the game, the Bruins, led by Kim "KJ" Johnson, outscored the Cougars 13-2, and were behind only by four at the 1:32 mark. "KJ" scored eight points in the comeback stretch and had two crucial steals. Brenda Bagley had a field goal and a free throw for three points in the late charge. Brenda also blocked a shot by Carol Orasis, which resulted in a Cougar turnover as CCC tried to beat the 30 second clock. Jo Wester grabbed an offensive rebound and layed it in for the only other points before the late charge was halted with CCC ahead 47-43.

Jan Buse then sank two free throws to give Clackamas a six point lead. Joanie Snyder answered with a 10-foot jump and Betty Simon ended the scoring with a lay-in for CCC and the game was over.

Kim led the Bruins with 18 points. Diane DeWitt had 12 points, while Cheryle Lawrence was the leading rebounder with nine.

First year coach Dee Bright was excited about the way her young club performed.

"They functioned really well under pressure," Coach Bright said after the game.

Kim Johnson, 5-5 transfer from Westmont College, is only one of five experienc-

ed players for the Bruins. Joanie Snyder, 5-3 guard, Diane DeWitt, 5-8 forward, and Cheryle Lawrence, 5-10 center, are the only returning players from last year's team.

Cheryle was the leading rebounder and second leading scorer last year. Diane was third in scoring and second in rebounding on the 1977 team that had a 1-15 season. Joanie was voted the most improved player at the end of the season.

The win was the first of the season for Eastern Oregon. ■

Jo Wester, 5-6 transfer from Westmont, is the only other performer who has played college ball before. Other team members are Brenda Bagley 5-5, Lois Hantho 5-3, Charlene Harris 5-9, Karen Jackson 5-6, Rachel McMerren 5-6, Julie Phillips 5-5, and Pam Wood 5-7, all freshmen. ■

Woman's Basketball

Jan. 19 — Linfield College, McMinnville, 7:00 p.m.

Jan. 24 — Warner Pacific College, Portland, 7:30 p.m.

Jan. 26 — Pacific University, Forest Grove, 7:00 p.m.

Jan. 27 — U. of Alaska-Fairbanks, Newberg, 5:30 p.m.

Jan. 28 — Oregon Tech, Newberg, 10:00 a.m.

Jan. 31 — Willamette University, Newberg, 7:00 p.m.

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Current Issues In The Church

Dan, an ex-gay who has been a Christian for seven years, recently graduated from Bible college. He has been asked to leave or been "frozen out" of five different churches, each time because they discovered his former lifestyle. In no case had he given a single reason for rebuke.

Arnie also is an ex-gay who is now a Christian. He had been free from his homosexual bondage for six years when he was fired as camp counselor for a major fundamental church group. Arnie had discovered several instances of immorality among the camp staff and confronted those involved, hoping they would repent and turn from sin. Instead, they went to the camp director and accused Arnie of being gay. He was immediately asked to leave the camp.

These are only two of hundreds of incidents that illustrate the need for the church to understand and have compassion for the homosexual.

"But we don't have a homosexual problem in our church," many protest. The obvious response is two-fold. First, how do you know? Second, could you counsel effectively with a gay person if he or she was to expose his or her lifestyle to you? Would you respond in love?

It is almost a certainty that in every church today there are persons confused about their sexual identity. This confusion often precedes active homosexuality.

If a person is afraid to ask questions of his or her pastor or church counselor, he or she may very easily conclude, "I guess I was born a homosexual." This is one factor which propels people into the bondage of homosexuality. They arrive at this decision because the church does not provide factual, practical, and scriptural information in an environment of love, acceptance and forgiveness.

Unfortunately, the church is generally quite confused about homosexuality. Yet God is not the author of confusion but of light.

If we are willing to accept the clear instruction of His word, homosexuality will take its rightful place among all other works of the flesh. For homosexuality is simply sin. It is listed with other sins in Scripture. In no way is it singled out as the most unspeakable of all sins. Yet it is often treated as such by layman and pastor alike.

Homosexuals are often considered "latter-day lepers" by today's church. They are the object of cruel jokes. Many people react to the homosexual out of fear and ignorance.

God is no respecter of persons. His grace has always been sufficient for even the worst of sinners. The Scriptures are very clear on this: "And whosoever will, let him take the water of life freely." (Rev. 22:17.)

The insistent demand of the gay community for recognition and acceptance today is disturbing, especially to the church. But this demand is possible only because of the great sexual revolution of the last decade. Gays are asking why, if sex is okay, if no one gets hurt, if partners love each other, the fact that partners are of the same sex should make any difference. If it's okay for people to have affairs, if it's okay to divorce and remarry, if pre-marital sex is accepted as a healthy trial period before marriage, if anything goes in heterosexual sex — then why is gay sex wrong?

The modern church (and I use the term

Confusion, the Church, and Homo- sexuality

by Otto Bright
Minister, Easthill Church

How did the early church deal with the problem? First, because of the very strict laws of the Jews, homosexuality was an almost unheard-of act.

In many cultures of the time, homosexuality was incorporated into pagan worship services. Paul refers to this in I Corinthians 6:9-11. He lists ten groups which will not inherit the kingdom of God, including thieves and idol worshippers as well as those guilty of sexual sins.

Then Paul adds a very wonderful statement based on the all-sufficient grace of God as he observed it in action: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified..." Thus he makes it very clear that the church at Corinth contained some ex-gays who had been forgiven, cleansed and accepted into the body.

loosely) has reacted to homosexuality primarily in three ways:

1. The fundamental church has reacted in fear: "We don't want these people in our church. They might molest our children. They might influence our youth".

Similar fears were expressed a few years ago about the "hippies". Time after time these spiritually-hungry people were "frozen out" of the church and into self-made communes because the church failed to deal with their unique needs.

Lack of knowledge, and the fear that accompanies it, will cause us to react in ways opposite to God's will. "Ye are the salt of the earth," Jesus said. Where is Jesus' love more needed than in the gay, but not happy, world of sexual confusion?

2. The liberal church is very broad-minded about homosexuality. "We accept you without change," it says, and because "sin" is an outmoded word, "repentance" is not expected. God's grace is stretched to cover almost everything, including homosexuality.

This is a cruel and unscriptural approach. I have met dozens of ex-gays now living free from the emotional and spiritual bondage of the homosexual lifestyle. But they are spiritually free because someone led them to a point of repentance. They asked Jesus to forgive and cleanse them and they received abundant life.

3. The Metropolitan Community Church was founded because of the reaction of the fundamental church and the failure of the liberal church. This is a church organized by a homosexual for homosexuals. Troy Perry started the first congregation in 1972, and since that time churches have been established in most major cities of the country.

These three reactions by the church have merely confirmed the homosexual's conclusion that his case is hopeless, and that he is locked into this lifestyle for the rest of his life.

How can the church be salt in this situation? Through education. The facts about homosexuality must be realistically presented. Both gay and non-gay need to understand that there is hope.

The church, God's representative on earth, must accept this reality, and, as it does for other sinners, open its doors and hearts in Christ-like compassion to these lonely and stricken people. Even more, it must reach out to them, offering Christ's healing. As Jesus said, "As you have done it unto one of the least of these, my brethren, you have done it unto me." ■